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A WORD

TO

CHRISTIAN TEACHERS

AND

STUDENTS FOR THE MINISTRY.

BY

SAMUEL B. SCHIEFFELIN,

WRITER OF "THE FOUNDATIONS OF HISTORY, A SERIES OF FIRST THINGS;" BIBLE CATECHISMS, ENTITLED, "MILK FOR BABES," AND "CHILDREN'S BREAD," ETC.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever, Amen."—1 Pet. 4 : 10.

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A WORD TO CHRISTIAN TEACHERS

AND

STUDENTS FOR THE MINISTRY.

Beloved in the Lord Jesus Christ:

We have great reason to thank the Lord that we are living in the world at this time, when His kingdom is making such rapid progress in it, and when so many facilities are placed in our hands to assist in advancing that kingdom. Within our day, the world, which had been for fifteen hundred years almost entirely closed to the gospel, has been opened for its reception. During nearly the whole of that period, the Bible was a sealed book, and to the masses inaccessible. Now it is published in almost every tongue, and is freely offered without money and without price. Never before have there been so many helps to enable us to study the word of God. Many of these helps, such as mar-

ginal references, concordances, Bible text-books, Bible dictionaries, no student of the scriptures can well do without; and these are within the reach of all. Never before have the evidences of the truth of God's word been so clear, and the power of that word in the hearts of men has never been more effective than now. In no period before this have there been so many teachers in the Church as there are now. Beside the regularly ordained ministers and parents, a vast number, a mighty army of teachers are laboring in the Sunday-schools throughout the world. Millions are being taught the way of salvation through them. We have reason to praise the Lord that there are so many, and with Moses to exclaim, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Num. 11: 29). And if any of them not regularly ordained be preaching and casting out devils in the name of the Lord Jesus, the Lord evidently working with him, let us remember Jesus' answer to John, "Forbid him not" (Mark 9: 39), but rather bid him God-speed.

Let us praise the Lord also for the great efforts made to quicken teachers and to assist them in their preparations, so that they may

teach effectively. Conventions are held, and new methods and new books are being continually presented and adopted. While thus giving thanks, let us take heed lest, in the great thirst for new things, some of the things which are old may in a degree be lost sight of. The object of the following is not to present any novelty; but to bring forth some of the things which are old, to stir up your pure minds by way of remembrance. Let us then turn our attention to some of the old things.

MESSENGERS AND TEACHERS ARE APPOINTED OF GOD.

In all ages of the world, God has chosen certain men to go in His name and call their fellow-men to repent, to believe, and to be saved. They were to go in the name of the Lord, with the message, Thus saith the Lord (Ezek. 2 : 4; Isai. 42 : 5; Exod. 3 : 10; Matt. 28 : 19). Beside these messengers, some of whom were sent on special missions (Acts 8 : 29; 9 : 11; 10 : 20), the Church has never been without certain persons appointed of God, to edify His people and train up their children. In the fulness of time, God took upon Himself our nature, the "word became flesh," and He spoke to

us Himself (John 1 : 1, 14; Gal. 4 : 4; 1 Tim. 3 : 16; 2 Cor. 5 : 19). "God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; Who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1 : 1). Among the gifts of Christ, when He ascended on high, were "some, evangelists; some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4 : 8, 11; 1 Cor. 12 : 28).

While the Lord Jesus was in the world, He not only taught, Himself, but He sent His apostles and other chosen messengers, seventy at one time, two and two, before His face whither He Himself would come (Luke 10 : 1). Besides teachers thus appointed, certain others became witnesses for Christ. The leper when cleansed, "began to publish it much" (Mark 1 : 45); the man out of whom the devils were cast, "published how

great things Jesus had done unto him" (Luke 8 : 39). Those led to believe that Jesus was the Christ began at once to tell others; the woman with whom Christ spoke at Jacob's well, "left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4 : 29). Andrew, convinced that Jesus was the Lamb of God, "first findeth his own brother Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus" (John 1 : 41). "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth. Come and see" (John 1 : 45, 46). Just before his ascension, the Lord Jesus said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, unto the end of the world" (Matt. 28 : 18). Thus charged, the disciples, after waiting, according to His directions, until they received power from on high, when

filled with the Holy Ghost on the day of Pentecost, began at once to preach, "that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2 : 36; 1 Cor. 2 : 2). The early Christians, when there was a great persecution against the Church in Jerusalem, were scattered abroad, and they went everywhere preaching Christ (Acts 8 : 1, 4, 5); and the hand of the Lord was with them (Acts 11 : 21). In the early church, all were teachers.

All Christians should bear in mind, that even without speaking they are witnesses for Christ; "are living epistles known and read of all men, manifestly declared to be the epistle of Christ written with the Spirit of the living God" (2 Cor. 3 : 2, 3); and the world is apt to judge Christianity by the lives of its professors, and many read no other Bible. It was a very natural remark made by a convert, in relating his experience, when pointing to a humble, consistent professor, he said, "The life of that man killed me." Thus all Christians are preachers or witnesses, and, constrained by the love of Christ, will try to lead others to Him. But while all Christians are bearing testimony, all Christians are not fit to expound or explain the Scriptures. There are many

now like those to whom Paul says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God" (Heb. 5 : 12; Eph. 4 : 14). He speaks of others as "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim. 1 : 7). The Lord told Peter, "Feed my sheep, feed my lambs." Peter, as an elder, exhorted the elders to feed the flock among them (1 Pet. 5 : 1). Paul exhorted the elders of the Church in Ephesus, "to feed the Church of God, which He hath purchased with His own blood" (Acts 20 : 28). Paul charges Timothy in regard to teachers, "The things that thou hast heard of me, commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2 : 2). Thus was the office of teacher guarded and committed to the most experienced in the Church.

PARENTS PARTICULARLY APPOINTED OF GOD AS TEACHERS.

God's covenants with His people have always embraced their children. It was thus with Adam (Rom. 5 : 12; 1 Cor. 15 : 22); with Noah (Gen. 9 : 9); with Abraham (Gen. 17 : 9; Acts 2 : 39); with the Jews

(Deut. 5 : 2, 3 ; 29 : 11) ; David, etc. (2 Sam. 7 : 12 ; Rom. 9 : 4, 5 ; 1 Cor. 7 : 14 ; Eph. 6 : 4). Speaking of Abraham, God said, "I know him that he will command his children and his household after him" (Gen. 18 : 19). In the Ten Commandments God says, He visits the iniquity of the fathers upon their children ; and blesses the children of them who keep His commandments. The charge to the Israelites was, "And these words, which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6 : 4–7). The charge to Christians now is, "Ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord" (Eph. 6 : 4).

A young child's heart is very easily impressed. Children will enjoy Bible stories and truths, if lovingly presented, more than Mother Goose's melodies ; for they soon discern what is foolish. A small seed planted in the child's heart will grow to be a large tree, bearing fruit either good or bad according to the seed planted. A scratch on

a twig will become an ugly scar on the tree. "As the twig is bent, the tree is inclined." Therefore care for the little ones. The heart of a child left to itself is like rich soil in a garden with nothing planted in it. It will soon produce enormous weeds. The only remedy is to fill it early with good seed before the weeds get started. Parents by the direct appointment of God are bound to teach their children; and they have no right to transfer that duty to a Sabbath-school teacher, or to any other person. Many parents not only disregard the command of God, and break the covenant made by them with Him and His Church, but also rob and deprive their children of covenant blessings by neglecting their promises, their privilege, and their duties; many forget the vow and covenant, in some cases made again and again, in presenting children for baptism, to see their children instructed and brought up in Christian doctrine to the utmost of their power. Parents who are faithful in this respect, may confidently look for the salvation of their children, even though they may not live to see it (Gen. 18 : 19; Prov. 22 : 6; 1 Sam. 1 : 28; 2 Tim. 3 : 15).

Talking, not long since, with two minis-

ters about God's covenant with believers and their children, and the importance of early instructing them, one of the ministers said, "Some years ago, I was called to the bedside of one of the members of my church who was dying. I found him in a very happy frame of mind. I asked him whether he had not any burden? 'No,' replied he, 'I have settled all my earthly affairs, and all is peace and joy.' Knowing that he had six grown-up children, and not one of them members of the church, I asked him if he was not troubled about them? 'Not in the least,' was his reply; 'I have committed them to a covenant-keeping God, and have no anxiety in regard to them.' After his death," continued the minister, "the children one after another began to join the church, and last week I received the remaining one into our communion." The other minister, referring to the importance of the early teaching of children, related the following: "When I was settled in my former charge, there was in that place a very old man, known as Uncle Nath, who had been a drunken loafer as long as the people could recollect. He was respectably connected, and all means were used to restore him, but in vain. His case was considered

hopeless. On one of my Wednesday evening lectures, I preached on the doctrine of election. There were some persons present who were opposed to the doctrine preached; and on their way from the church began to speak against it. When to their surprise, Uncle Nath, who happened for a wonder to have been at the meeting, suddenly interrupted them with the exclamation, 'The dominie is right; that is just what my mother taught me eighty years ago, when I was a little boy;' and he then repeated an answer from a catechism which his mother had then taught him, and silenced the scoffers. On Saturday evening he walked nearly five miles to have a talk with me, his family thinking he was on a spree. The following Sabbath he was seen in church, and was kindly asked to dinner by one of the members; and he attended again in the afternoon. He came to the prayer-meetings, stopped drinking, and gave every evidence of being a changed man. At the next communion he was asked to join the church; but his reply was, 'Not yet; for fifty years I have been, as every body knows, a poor forlorn drunkard, and they might think it was hasty for me to join the church at once.' At the succeeding communion he united

with the church, and lived a humble, consistent Christian until his death five years after. He was eighty-three years old when the seed, planted eighty years before by a pious mother, long since dead, produced fruit."

Let us therefore bear in mind, as among the old things, that God's messengers are called and sent by Him; that teachers in the church are appointed by Him; that every Christian is a witness for Him. And let Christian parents remember, as one among the oldest of things, God's covenant with us and our children, and the obligations resting upon us, and the rights of our children because of that covenant. Let us give them to the Lord when babes, and bring them to Jesus when very little children. He will take them up in His arms, put His hands upon them and bless them (Mark 10 : 13); and they will never forget it. Satisfied early with His mercy, they will rejoice and be glad all their days (Psm. 90 : 14, 16).

MESSENGERS OF GOD.

Many Sunday-school teachers, especially those in mission-schools, are doing the work of evangelists, carrying the gospel to the lost. All such should examine their call and

their qualifications to act as a messenger of the Lord. The following questions may assist in making such an examination:

Do you believe with your heart in the Lord Jesus Christ? (Rom. 10 : 10).

Do you love Him, and His word, and His people? (John 14 : 23; 13 : 34).

Have you a desire to glorify Him? (Rev. 1 : 5, 6).

Have you presented your body a living sacrifice unto God? (Rom. 12 : 1, 2; 1 Cor. 6 : 20; Tit. 2 : 12).

Have you a desire to bring souls to Him to be saved? (1 Cor. 9 : 19, 20, 21; 7 : 16; Rom. 11 : 14; James 5 : 20; Acts 4 : 12).

Do you receive the doctrine that salvation is by faith in the Lord Jesus Christ? (Rom. 5 : 1; Eph. 2 : 8, 9; John 3 : 16, 36).

Do you know that your teaching is in accordance with the word of God? (Isai. 8 : 20; 2 Pet. 1 : 21; Matt. 15 : 9).

Do you seek first by prayer and the study of that word the teaching of the Holy Ghost? (John 16 : 13, 14; 14 : 26.)

Do you seek to hold up Christ, so that with Paul you can say, "We preach not ourselves, but Christ Jesus the Lord"? (2 Cor. 4 : 5; 1 Cor. 2 : 2; John 12 : 32).

Do you, like Paul, not counting that you

have fully attained, seek to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ? (Phil. 3:8, 12; 2 Pet. 3:18; John 17:3).

Do you seek to have the presence of the Lord with you? and do you look to Him to prosper your work? (Matt. 28:20; Mark 16:20).

Are you ready, when the Lord calls you to any work anywhere, to answer, "Here am I, send me"? (Isai. 6:8; Acts 13:2; 10:19; 16:6, 10).

Are you as ready to teach one or two in a mission field, as a large number in a city church? Remember some of Christ's greatest addresses were to individuals: to the woman at Jacob's well (John 4:29); and to Nicodemus (John 3). Paul preached to a few women gathered at a prayer-meeting by a river's side; and the result was the conversion of Lydia, the founding of the church at Philippi, and the planting of the gospel in Europe (Acts 16:13).

Can you speak that which you know from your own experience of the joys of salvation? The blind, the deaf, the dead, cannot teach what they can neither feel nor know. The leper when cleansed, the blind man to whom sight was given, the man out of whom

the devils were cast, all spoke what they knew and what they felt. What an impression is made, when some poor outcast, or some drunkard, who has been in the depths, in a plain, simple manner gives an account of his former degradation, wretchedness, and despair; and then speaks of his deliverance through faith in Christ, and of his present joy and peace. You should be enabled to say, "I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2 : 20). "The Lord heard my cry: He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, praise unto our God" (Psm. 40 : 1). Relying upon the word of God, you should know that, believing in the Lord Jesus Christ, all your sins are forgiven (Col. 1 : 14; Acts 2 : 38; 10 : 43; 26 : 18; 1 John 2 : 12); that you have eternal life (John 3 : 36; 1 John 5 : 13); that you are saved (Rom. 8 : 1; 1 Pet. 2 : 24; Titus 3 : 5; Eph. 1 : 7); that all things are working together for your good (Rom. 8 : 28); and that all things present and to come are now yours (1 Cor. 3 : 21). Rejoicing thus in your own salvation, through faith in the Lord Jesus Christ, you will have

power in drawing others to Him. Many Christians, really children of God, not seeing the fulness there is in Christ; looking to themselves, and depending upon themselves, instead of upon Christ alone; and not taking the word of God as it is plainly written; deprive themselves of the joy and peace which come through faith, and are not fit to be teachers of others. The promises made to faith are all in the *present* tense, and are to be realized and to be rejoiced in *now*. "Being justified by faith, we *have* peace with God through our Lord Jesus Christ" (Rom. 5 : 1); "He that believeth *hath* eternal life" (John 3 : 36); "*is* passed from death unto life" (John 5 : 24). And the motives to love and good works are: Because ye are sons of God, children of the light, redeemed, bought with a price, therefore be ye followers of God as dear children (Gal. 4 : 6; 1 Cor. 6 : 20; 2 Cor. 7 : 1; Eph. 4 : 32; 5 : 1).

The Apostle John considered it so important that believers should be assured of their salvation that he uses very strong language. "He that believeth on the Son of God hath the witness in himself: he that believeth not God had made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath

given to us eternal life, and this life is in His Son." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5 : 10). The lamented Harlan Page, who was so active, devoted, and successful in leading sinners to Christ, when on his dying-bed was for a time in much mental distress. He wished for clear evidence of his union to Christ, and to have a constant sense of His immediate presence. He said he had been endeavoring to examine his past life, but it was all a blank. "Oh!" said he to a Christian friend, "I have done nothing for Christ. What an unprofitable life have I lived! How can one be a Christian who has done no more to prevent his acquaintances, and even his own household, from going down to hell?" His friend tried in vain to comfort him. A few days after, he called on him and found that the desire of his heart was granted. Christ was with him; and his emphatic language was, "It seems as if I never knew before what it was to love Him." He appeared to have a new view of the love of Christ, which he was anxious to communicate. He had turned his thoughts to Christ's works and words, and death for sinners. He had evidence of his love to

Christ also from another source; he said, "I love His people. Oh! how my heart goes out toward all the dear brethren who love Christ, and are trying to save poor sinners from hell." The cloud returned no more till his spirit took its upward flight. The joy and peace obtained by this devoted, earnest Christian worker on his dying-bed, came, then, simply by faith in the words and work of the Lord Jesus; and any of us can have the same joy and peace all our lives long, by believing the record which God has given of His Son (1 John 5 : 11, 13; 1 Pet. 1 : 8; Rom. 15 : 13; Phil. 4 : 4). The following answer to the first question in the Heidelberg Catechism should be the happy experience of all Christians, especially of those who are desirous of teaching others.

"Question. What is thy only comfort in life and death?

"Answer. That I, with body and soul (1 Cor. 6 : 19, 20), both in life and death (Rom. 14 : 7, 8, 9), am not my own, but belong unto my faithful Saviour Jesus Christ (1 Cor. 3 : 23), who, with His precious blood (1 Pet. 1 : 18, 19), hath fully satisfied for all my sins (1 John 1 : 7), and delivered me from all the power of the devil (1 John 3 : 8; Heb. 2 : 14, 15); and so preserves me (John 6 : 39;

10 : 28, 29), that, without the will of my Heavenly Father, not a hair can fall from my head (Luke 21 : 18; Matt. 10 : 30); yea, all things must be subservient to my salvation (Rom. 8 : 28); and therefore, by His Holy Spirit, He also assures me of eternal life (2 Cor. 1 : 22; 5 : 5), and makes me sincerely willing and ready henceforth to live unto Him (Rom. 8 : 14; 7 : 22)."

Having this faith, you may become an effective teacher, though living in obscurity, sickness, and poverty. A short time since, a young lady, wealthy and moving in our first circles, was noticed distributing among her acquaintances tracts conveying pure gospel truth, teaching a present salvation, as well as eternal, by faith in the Lord Jesus Christ to be enjoyed and rejoiced in. A friend, knowing she attended one of our fashionable churches, asked her where she got those clear views (which she evidently had in her own experience), and what minister she heard them from? Her reply was, "I did not get them from any minister. I was induced to call on Mrs. C., who has been confined to her bed for eighteen years, and is supported by charity. Her submissive spirit, in her poverty and her long affliction, her knowledge of the Bible, her clear views of Jesus

and of salvation through faith in Him, her peace and joy, have led me, and also others, to trust in Jesus; and committing myself to Him, and looking constantly to Him, I have peace and joy." This young lady has Bible readings, attended by many old Christians who are deriving benefit from the teachings of the poor, obscure, bedridden invalid, one of God's messengers.

Many Christians make a mistake in thinking that we are not saved until we are in heaven. We hear, sometimes, ministers close their prayers with, "Save us at last." Whatever they mean by that phrase, it should not be used. The word of God teaches that believers *are* saved (1 Cor. 1 : 18; 2 Cor. 2 : 15; Eph. 2 : 5; 2 Tim. 1 : 9; Titus 3 : 5); that their salvation is now—and forever. "The believer *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life" (John 5 : 24; 1 John 5 : 13). Because they *are* saved they are told, "Work out your own salvation with fear and trembling"—with anxious care or solicitude—(2 Cor. 7 : 15). "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2 : 12). "Giving thanks unto the Father which *hath made* us meet to be partakers of the inheritance of the saints in light.

Who *hath* delivered us from the power of darkness, and *hath* translated us into the kingdom of His dear Son, in whom we *have* redemption through His blood, even the forgiveness of sins" (Col. 1 : 10, 12, 13, 14).

Many teach that our great aim should be to be prepared for death, whereas our great aim should be to be prepared to live. To use the language of another, "Many people think that religion is only a preparation for the safe passage across the river of death into the land of immortality. You are not to prepare for death, God will take care of that. God has given you an immortal soul and the power to influence your fellow-men. Dying is only instantaneous experience, but living is awful. It isn't so solemn a thought that we may die at five o'clock, but that we may live till five o'clock. It is awful to live; for in our jokes, in our speeches, in our publications, in our daily intercourse, we are so unconsciously exerting an influence over our fellow-men which may go on forever and forever; therefore living is so awful. Therefore Christianity knows that to prepare a man for living is to prepare him also for dying."

If you can answer, then, to your own conscience that you know the Lord Jesus Christ; that you have received Him and His salva-

tion as freely offered in the Gospel; that you have peace and joy through believing; and that, constrained by the love of Christ and moved by the Holy Ghost, your desire is to lead others to Christ, that He may be glorified and that they may be saved, you may be sure that you are called of God to speak, and your word will be attended with power.

MOTIVES.

As laborers in Christ's vineyard, it is well for us to examine not only our credentials, but also our motives. These may be selfish and worldly. We may be laboring to quiet conscience, or to earn heaven, or to be seen of men. Even such laborers receive pay; but it is in this world only. Jesus says, "They who give alms, who make long prayers to be seen of men, *have* their reward" (Matt. 6 : 2, 5). They who assisted in building the temple were paid for their labor, and so were Noah's carpenters, but they were not saved. Jesus told His disciples, "In the world ye shall have tribulation" (John 16 : 33); "Ye shall be hated of all men for my name's sake" (Matt. 10 : 22); "Woe unto you when all men shall speak well of you" (Luke 6 : 26). Speaking of Paul, Jesus said, "I will show him how great things he must suf-

fer for my name's sake" (Acts 9 : 16). Paul gives an account of the pay he received for his preaching: he says, "Five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, etc., etc. (2 Cor. 11 : 24). Yet he rejoiced while thus suffering for Christ (Col. 1 : 24; 2 Cor. 7 : 4· Phil. 2 : 17); and said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4 : 17). Christians, however, are encouraged to look for a reward *both* now and hereafter for any sacrifice made for Christ. He says, "Whosoever shall give a cup of cold water only in the name of a disciple, shall in no wise lose his reward" (Matt. 10 : 42). "There is no man that hath left house, or parents, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18 : 29; Matt. 19 : 29; 25 : 34). "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25 : 21). Moses "had respect unto the recompense of the reward" (Heb. 11 : 26). Paul said, "I have fought a good fight, I have finished my course, I have

kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4: 8). And even Christ said, when about to leave the world, "I have finished the work which Thou gavest me to do; and now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was" (John 17: 5). We are rewarded in our preparation to teach as well as for the teaching; for by it we grow in grace and knowledge. "The liberal soul (or the soul of blessing) shall be made fat; and he that watereth shall be watered also himself" (Prov. 11: 25). We are often rewarded by those whom we attempt to teach. Paul showed not only Christian courtesy but much wisdom when, writing to the converts in Rome, he said, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted (or cheered) together with you by the mutual faith both of you and me" (Rom. 1: 12; 15: 24, 32; Acts 11: 23; 2 Cor. 7: 13). Many, who have visited sick or dying Christians to cheer them, have often felt, when leaving them, that they

have received much more than they have given. The submissive spirit, the faith and joy of the sufferers, made them the teachers. By drawing out the knowledge and faith of their fellow-Christians, ministers and teachers may have their own increased.

But there are higher motives than that of looking for a reward. He, who rushing through fire and smoke to save a child from a burning house, or who plunges into the ocean to save a drowning man, does not think of a reward. His aim is to save, and he is willing to risk his life in doing so. Love is the greatest motive power in the universe. "God is love, and every one that loveth is born of God" (1 John 4:7, 8). "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus gave Himself; His children have the same spirit. "If any man have not the spirit of Christ, he is none of His" (Rom. 8:9). "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). "The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto

themselves, but unto Him which died for them and rose again" (2 Cor. 5 : 14). Moved therefore by that love, we cannot but try to save others, and with Paul exclaim, "Woe is unto me if I preach not the Gospel" (1 Cor. 9 : 16). "The earth and the works that are therein shall be burned up" (2 Pet. 3 : 10). All around us are souls perishing. If we are ready to risk our lives to save the temporal life of others, shall we not strive more earnestly to save them from *eternal* death?

MANNER.

The manner of delivering the message committed to us is of great importance. As ambassadors for Christ, we should keep self out of sight and always present the Lord and lift Him up (John 3 : 14; 12 : 32; 1 Cor. 2 : 2; 1 : 18; 2 Cor. 4 : 5). We are to come with the message, "THUS SAITH THE LORD." We should not present it as if we had any doubt of it, or were indifferent to it, or to the Lord, or to those to whom it is sent. We should not deliver it as a matter of form or mere duty, or as a college student does an essay; but we should show in our manner that we have a message from God to men, to the saved and the lost, and are constrained to deliver it. Our whole soul should be in-

terested in it, for life or death depends upon its reception. It is to be a savor of life unto life or of death unto death (2 Cor. 2 : 16). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16 : 16). If we were to go into a house on fire, to warn the inmates to escape for their lives, could they think there was any danger if we drew their attention to other subjects, or showed no anxiety on their account? There is no more solemn sight in the world to men and angels than that of a concourse of anxious souls with faces uplifted to hear a Gospel message. It is related of Jesus, that "when He saw the multitudes, He was moved with compassion on them, because they fainted and were as sheep having no shepherd" (Matt. 9 : 36). Looking as He did at times upon four and five thousand anxious faces, and knowing what was in each heart, its burden, its capabilities, and its destiny, no wonder that He was moved with compassion; no wonder that He said unto His disciples, "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest" (Matt. 9 : 37). Let us be thus moved with compassion when we

speak in Christ's name; for every heart has a burden, and knoweth its own bitterness (Prov. 14 : 10), although we may not be able to see it, and every unsaved heart has a skeleton in it.

Fill your own heart with your message, and then you will be eloquent in delivering it; for out of the abundance of the heart the mouth speaketh (Matt. 12 : 34; Acts 4 : 20).

Use the most simple words and Bible language where practicable, so that the most ignorant in the congregation may understand you, and even children become interested. There is a power in simplicity and earnestness, even with the most cultivated. Speak so distinctly that the poor man by the door, who is a little deaf, may hear every word.

Keep command of your voice. Speak naturally. "When most impressed, be self-possessed." Despise theatrical airs. Don't try to imitate another, but be yourself.

Shun debt. It will be like a millstone around your neck. It will interfere with your comfort, your studies, and your influence. Ministers holding high positions have lost all by assuming responsibilities they could not meet. What influence for good can a Christian teacher have, when, as has been the case, men speaking of him would

say, "I would not trust him or take his word for a dollar"? Many a minister has become involved in trying to build a church edifice, with the hope that a building may draw the people, forgetting that the church is a congregation of believers, not the building they meet in. Aim then to build churches, as Paul did, by gathering souls unto Christ; and then let them put up buildings for themselves. "Owe no man any thing but to love one another" (Rom. 13 : 8); "No man that warreth entangleth himself with the affairs of this life" (2 Tim. 2 : 4).

Man is said to be a bundle of habits. There is no doubt we are in a great degree creatures of habit. Therefore examine your habits of body, mind, and heart. To be eccentric, careless, or a sloven, is no sign of being a genius or of having common sense. A bad habit is a crime. Put aside, therefore, every bad habit and put on good ones. There may be a temporary self-denial; there is sure to be a lasting enjoyment.

Paul, speaking of his consecration of himself with all his powers to the preaching of the gospel, says: "For though I be free from all men, yet have I made myself servant unto all that I might gain the more." "Unto the Jews I became as a Jew, that I

might gain the Jews. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." I bring myself down to all, I sympathize with all, I subject myself to self-denials, I strive against the flesh, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (be disapproved or rejected), and my preaching be fruitless (1 Cor. 9: 16–27). Wheresoever you are in the church or in the world, "let your conversation be as becometh the gospel of Christ" (Phil. 1: 27). Every act and every word of an ambassador is weighed. A single act may destroy all your usefulness as a Christian teacher.

Do not be tempted to be careless or negligent in your preparation, even when with a class or in a field, in your view, below your powers; but, wherever you are, do what you have to do with all your might. Not long since, a graduate from one of our seminaries was visited at a mission station where he was located. He was away fishing, at which he spent much of his time. When spoken to in reference to it, his reply was, "I can prepare

a sermon good enough for these people in fifteen minutes." It was not long before he was going round trying to sell books for a living.

Guard against any appearance of harshness or severity in delivering your message. A man may teach or preach even a good sermon in such a manner as not only to spoil the effect of it, but likewise impair his usefulness as a minister or teacher ever after. Be careful to speak the truth in love, and show that you sympathize with those to whom you speak. Aim to win their hearts. Paul says, "Knowing the terror men have of the Lord, we persuade men" (2 Cor. 5 : 11).

There is one peculiarity in regard to Paul's manner of preaching and teaching worthy of particular notice, that is, he was constantly beseeching men. In his epistles, seventeen times appear the words, "I beseech you." After speaking of sin and of our lost condition by nature; of the law and of our just condemnation; of the work of Christ and of our salvation through faith in him; and of the gift of the Holy Ghost and our privileges as sons of God, he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service" (Rom. 12 : 1). And again, "I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit" (Rom. 15 : 30). "I beseech you by the meekness and gentleness of Christ" (2 Cor. 10 : 1). "I therefore, the prisoner of the Lord, beseech you" (Eph. 4 : 1). "Though I might be bold to enjoin thee, yet for love's sake I rather beseech thee" (Philemon 8). And he even speaks of God as beseeching, "As though God did beseech you by us : we pray you in Christ's stead be ye reconciled to God" (2 Cor. 5 : 20; 6 : 1). Paul gives us the manner of his beseeching : "I ceased not to warn every man night and day with tears" (Acts 20 : 31). Such preaching and such teaching shows the unction of the Holy Ghost, and is always attended with power. "Love never faileth" (1 Cor. 13 : 8).

Among the fruits of the Spirit are love, joy, peace, and faith (Gal. 5 : 22). Terror of the Lord, gloom and doubts, are the fruits of unbelief. "A moping Christian is a monster." A long face is not an expression of Christianity. A morose and gloomy Christian will repel, rather than draw others to Christ. Ignorance of the truth, or weakness of faith, if you are a Christian, will make you a doubting one. And a doubter will make

doubters, instead of believers; therefore be a believer, if you wish to make others believe.

Remember your bodies are Christ's (1 Cor. 6 : 20). Therefore present them to Him a living sacrifice (Rom. 12 : 1). There is such a connection between our bodies and our spirits that the one affects the other. An ailing body sometimes interferes with our Christian hope, and is apt to impair a message. We may mistake the miseries of a weak digestion for the hidings of God's face. A dyspeptic man is apt to preach a dyspeptic sermon. Cultivate, therefore, the health of your body as well as the soul (3 John 2).

Avoid the habit of whining when you ask God for what you need. You would not like your children, every time they come to you, to be whining and groaning. We should always rejoice when we meet the Lord, and address Him as loving children, rather than as trembling slaves. The fear of the Lord spoken of in the Old Testament is the loving reverence of a child, not the dread of a slave. Again and again the Psalmist tells us, "Let us come before His presence with thanksgiving, and make a joyful noise unto Him:" "Be glad in the Lord, and rejoice, ye righteous, and shout for joy" (Psm. 95 : 1, 2;

100 : 2; Psm. 32 : 11; 33 : 1). Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15 : 11). When He appeared to them at their first prayer-meeting, it is said, "Then were the disciples glad, when they saw the Lord" (John 20 : 20). No wonder, then, that Paul exclaims, "Rejoice in the Lord alway : and again I say, Rejoice" (Phil. 4 : 4).

Other fruits of the Spirit much needed by teachers are, long-suffering, gentleness, and meekness (Gal. 5 : 22). "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2 : 24). Arguments will not convince a man against his will; fear drives men from God (Gen. 3 : 8, 10). Jesus says, "I, if I be lifted up from the earth, will draw all unto me" (John 12 : 32; 3 : 14, 15; 1 Cor. 1 : 18, 23, 24; 2 : 2).

Remember that you are only an instrument in God's hands: that you may plant, or you may water what others have planted, but God gives the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the in-

crease (1 Cor. 3 : 7). Keep this in mind, for you will be tempted to glorify self : as has been said, "You will find the devil patting you on the back and saying, That was good!"

Be ready to be laid aside when your work is done, and with John the Baptist to say, "He must increase, but I must decrease" (John 3 : 30). We can rejoice even when laid aside; for as members of Christ we are partakers of His increase and of His glory (Rom. 8 : 17).

There is sometimes shown a great want of reverence in the use of the name of God; sometimes using that name to fill up blank spaces in prayer. Ministers in sermons will speak about Him, and discuss His nature and His attributes, as they would if they were talking about the Emperor of China, or any distant earthly potentate; ignoring the actual presence of God. This is a great mistake.

In our prayers, instead of looking to Christ as the way to the Father—for no man cometh to the Father except by him (John 14 : 6)—we are apt to think of the Lord Jesus and speak of Him as if He were always, and only, within the veil—in some distant part of the universe. It is very important that we should know and believe the teachings of the Bible as to the presence of

the Holy Ghost in believers, and of the Lord Jesus Christ with believers, especially when they meet or teach in His name. It is true that God is always omnipresent, and all His creatures live, move, and have their being in Him, beast as well as man; but He is with His people in a different sense. He manifests himself to them as He does not to the world. As in the tabernacle, and in the temple, He made His presence known to His people as their God, so now, believers, the true temples of God (1 Cor. 3:16; 6:19; 1 Pet. 2:5), have His presence manifested with them and in them. Believing his word, the presence of the Lord Jesus should be looked for and realized, whenever two or three Christians meet in His name (Matt. 18:20). And they who speak, or pray, should do so as in the presence of the Lord Jesus, and as moved by the Holy Ghost within them (John 14:17; Acts 2:4; Rom. 8:14, 16, 26). They would then have divine help, as well as the enjoyment of the presence of the Lord.

THE HOLY GHOST.

Many Christians are ignorant of the Bible teachings concerning the Holy Ghost: in regard to His personality, His work, and His

presence with the people of God. Some regard Him as an influence, instead of as a person. We are told that the Holy Spirit, as a person, directs the movements of Christians. The Centurion was directed to send for Peter; and the Spirit said unto Peter, "Behold three men seek thee. Go with them, for I have sent them" (Acts 10:20). The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). So they, being sent forth by the Holy Ghost, departed into Seleucia (Acts 13:4). Paul and Silas were forbidden of the Holy Ghost to preach the word in Asia. They assayed to go into Bithynia, but the Spirit suffered them not (Acts 16:6, 7). Unto the elders of the church in Ephesus Paul says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (bishops) to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). Speaking of the various gifts of the Spirit, Paul says, "But all these worketh that one and the self same Spirit, dividing to every man severally as He will" (1 Cor. 12:11). Let us recognize the constant presence of the Holy Ghost with the Church, controlling and correcting it.

The manner of life of many Christians, and their prayers, would be very different, if they felt that they were temples of the Holy Ghost. Many appear to think that they meet the Holy Ghost only at prayer-meetings, or in church. It is true we may ask for special outpourings of the Holy Ghost, and special gifts for ourselves, and for the conversion of sinners; but, if we are Christians, the Holy Ghost is in us before we go to the meeting, and prays in us when there (John 14:16; Rom. 8:14, 26). That sweet hymn of Cowper, "Oh! for a closer walk with God," is often improperly used. Some of the verses are only suitable for a mourning backslider to pray over in his closet. The stanza, "Return, O holy dove!" teaches that the Holy Ghost comes to and leaves believers, which is contrary to the teachings of Christ (John 14:16, 17; and of Paul, 1 Cor. 3:16; 6:19). Christians will sing, week after week, "I hate the sins that made Thee mourn and drove Thee from my breast," and go on singing the same for years, doing themselves harm all the time. They do not sing it with the understanding and the heart, or they would not sing it more than once, if at all. There is such a thing as making a self-righteousness of our con-

fessions, as well as of our doubts and unbelief. Some appear to think it presumption to take God at His word, and find fault with those who find peace in believing it. No one can truly sing the rest of the hymn, without already having the Holy Spirit in him. Let us look at some of the teachings of the Bible as to the dwelling of the Holy Ghost with us, and of His abiding with us and in us.

GOD WALKING AND DWELLING WITH BELIEVERS.

The communion of God with His chosen people is taught throughout the whole Bible. He repeatedly manifested Himself to Adam, to the patriarchs, and to Moses. Enoch walked with God: certainly in a different sense from merely trusting in Him. In the tabernacle and the temple God made His presence visible, but did not confine Himself to any place. He promised, "I will dwell among the children of Israel, and will be their God" (Exod. 29 : 45 ; Zech. 2 : 10) ; "I will walk among you, and will be your God, and ye shall be my people" (Levit. 26 : 12). As Enoch walked with God, to him manifestly present, so should we, each one of us. We should believe what Jesus said in reply

to the question, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14 : 21, 23). And we should believe the word of God as quoted by Paul, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people" (2 Cor. 6 : 16). Believing God, we can claim the fulfilment of His promise, and enjoy His manifested presence always with us.

Solomon, in his prayer at the dedication of the temple, said, "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built! (2 Chron. 6 : 18). That house with all it contained has passed away; not one stone has been left upon another. The types, which the temple, the high priest, the altar, and the sacrifices represented, have all been fulfilled. In the church on earth there is no more altar nor sacrifice. The Great High Priest "after He had offered one sacrifice for sins forever, sat down on the right hand of

God. For by one offering He hath perfected forever them that are sanctified" (Heb. 10 : 10, 12, 14). That which the temple itself represented remains. Every believer is the temple of God; their bodies the temple of the Holy Ghost (1 Cor. 3 : 16; 6 : 19; 2 Cor. 6 : 16); together they are built up a spiritual house (1 Pet. 2 : 5); Jesus Christ Himself being the chief cornerstone: in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2 : 20). It is well for us to bear this in mind, for many are inclined to cling to the old temple and its ceremonial rites, which have passed away. Jesus, when He said, "Destroy this temple, and in three days I will raise it up," "spake of the temple of His body" (John 2 : 19); "For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2 : 9). At the consecration of the first temple God said, "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually" (2 Chron. 7 : 15). The believer, the true

temple of God, can claim the fulfilment of this promise, as it is written, "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers" (1 Pet. 3 : 12). As every Christian is the temple of God, so every Christian is a priest. "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2 : 5). It is an assumption, contrary to the word of God, for any order of men to claim exclusively that they are priests. Peter, speaking to all Christians, says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2 : 9; Rev. 1 : 6; Rom. 12 : 1).

Even during the old dispensation God chose the hearts of believers for His abode, rather than the temple. "For thus saith the Holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite" (Isa. 57 : 15). "Where is the house that ye build unto me? and where is the place of my

rest? to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66 : 1, 2; Psalm 34 : 18; 51 : 11). Stephen, quoting this passage, says, "The Most High dwelleth not in temples made with hands" (Acts 7 : 48). The Psalmist says, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Psalm 68 : 18; Eph. 4 : 8; 2 : 22). Now let us turn to the teachings of the New Testament on this subject. It is a very important one, not only for our comfort and joy; but as teachers, the presence of the Holy Ghost in us is our strength.

INDWELLING OF THE HOLY GHOST.

In the early part of His ministry the Lord Jesus said unto His disciples, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11 : 13). When telling of the dangers and trials they were to meet with for His name's sake, He said, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be

given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10 : 19). When He was about to be taken from them, He said, "I will pray the Father, and He shall give you another Comforter, that He may *abide with you forever;* even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He *dwelleth* with you, and shall be in you" (John 14 : 17). "When He, the Spirit of truth, is come, He will guide you into all truth" (John 16 : 13), "for he shall receive of mine, and shall show it unto you" (John 16 : 14). After His resurrection, when Jesus met with His disciples, He said to them, "As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20 : 21). In addition to these promises of the coming of the Holy Ghost, and of His indwelling and abiding with them forever, the Lord Jesus told His disciples to look for a special baptism of the Holy Ghost giving them power. Just before He ascended into heaven He said unto them, "Tarry ye in the city of Jerusalem until ye be endued with

power from on high" (Luke 24 : 49). "Ye shall be baptized with the Holy Ghost not many days hence," "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1 : 5, 8). Accordingly on the day of Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2 : 4). The like effects were produced when the Holy Ghost fell on Cornelius and all them which heard the word spoken by Peter (Acts 10 : 44, 45); and also on the disciples in Ephesus upon whom Paul laid his hands, "the Holy Ghost came on them; and they spake with other tongues, and prophesied" (Acts 19 : 6). While special gifts should be sought of the Holy Ghost, who divideth to every man severally as He will (1 Cor. 12 : 8, 11); bear in mind the continual indwelling of the Holy Ghost in you; and "that good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1 : 14); "if so be that the Spirit of God dwell in you" (Rom. 8 : 9). "The Spirit itself beareth witness with our Spirit that we are the children of God" (Rom. 8 : 16; Gal. 4 : 6). Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we

ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered (Rom. 8 : 26). The appeal of Paul to the Corinthians is very suggestive, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3 : 16). "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6 : 19; Eph. 2 : 22). Therefore "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 1 : 13; 4 : 30; Heb. 3 : 10). "Quench not the Spirit" (1 Thess. 5 : 19).

The benediction, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen" (2 Cor. 13 : 14), is by too many considered simply as finishing the service; and they go away without taking the blessing with them. We should always carry with us all that which the benediction comprises; particularly the communion of the

Holy Ghost, who is always dwelling and abiding in us, wherever we are; helping us in our studies, taking the things which are Christ's, and showing them unto us (John 16 : 13, 14); helping us in our prayers, and speaking through us. As of old, "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1 : 21), so should all who speak or teach in His name, seek to be moved by Him now.

THE PRESENCE OF THE LORD JESUS.

We should not only bear in mind the presence of the Holy Ghost in us, but also the presence of the Lord Jesus Christ manifested to us according to His promise (John 14 : 21). Not merely as God, who is everywhere present; not as the Holy Ghost, who is always dwelling in us (John 14 : 16, 17); but as the Lord Jesus Christ, through whom alone we have access to the Father, and with whom we have communion with the Father (John 14 : 6, 23; 1 John 1 : 3). Jesus says, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14 : 21). He speaks of Himself as, Jehovah, I am; who was before Abraham was (John 8 : 58). His name is Emmanuel, which being interpreted is, God with us

(Matt. 1 : 23). He speaks of Himself not only as the omnipresent and eternal God, but as Jehovah Jesus, when He says, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18 : 20). Therefore, at your meetings, have little regard to the presence of any particular person, or to the number of those present, whether large or small; but, if one or two Christians are with you, look for, expect, and realize the presence of the Lord Jesus. Indeed, you would probably have a closer intercourse with Him when there are only two or three present, than when there are a thousand. When our Lord was about to ascend into heaven, He gave a charge to His disciples very similar to that given by the Lord to Moses, when He sent him to deliver the Israelites. Using almost the same language. He said unto Moses, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say

unto them. The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. And He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. 3:10–14). In like manner, and using almost the same words, and with the same promise to be with them, the Lord Jesus sends His messengers to deliver His people from the slavery and power of the Prince of this world (John 12:31; Eph. 2:2; 6:12). "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you: and, lo, I am with you alway, unto the end of the world" (Matt. 28:18). So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following (Mark 16:19, 20; Acts 2:47; 11:21). The Lord Jesus appeared visibly to Stephen (Acts 7:55); and also to Paul, and talked

with him (Acts 9 : 5 ; 1 Cor. 9 : 1); and afterward He repeatedly manifested His personal presence to him (Acts 18: 9, 10; 23 : 11 ; 2 Tim. 4 : 17). Paul felt Christ's presence with him so much, that he could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2 : 20).

There is a connection and fellowship between Christ and believers in all that He has done for them, even so far as to His changing places with us. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5 : 21 ; 1 Pet. 2 : 24). So that each one of us may say, I am crucified with Christ (Gal. 2 : 20); am dead with Christ (Rom. 6 : 8; Col. 3 : 3); buried with Christ (Col. 2 : 12 ; Rom. 6 : 4); risen with Christ (Col. 2 : 12 ; 3 : 1); joint heirs with Christ (Rom. 8 : 17); glorified with Christ (John 17 : 22 ; Rom. 8 : 17, 30); Christ is our life (Col. 3 : 4). Let us, therefore, realize this communion with Christ in all that He has done for us and is now doing; and also the presence of the Lord Jesus personally with us; and, more than all this, let us realize

that we have an actual living union with Christ, "for we are members of His body, of His flesh, and of His bones" (Eph. 5 : 30). He says, "I am the vine, ye are the branches; without me ye can do nothing" (John 15 : 5). He prayed, "As thou, Father, art in me, and I in Thee, that they also may be one in us" (John 17 : 21, 23). Therefore, when speaking for Christ, remember your living union with Him, and trust in His word, "I am with you," and teach and speak and pray, as in His presence, relying upon Him to work with you, and to confirm the word with signs following (Mark 16 : 20).

Let us not forget that the Lord Jesus Christ is on the throne in the kingdom of God in this world, as well as in heaven. He says, "All power is given unto me in heaven and in earth" (Matt. 28 : 18); "All things are delivered unto me of my Father" (Matt. 11 : 27). "The Father loveth the Son, and hath given all things into His hand" (John 3 : 35; 13 : 3). And "has given Him power over all flesh" (John 17 : 2); "and hath put all things under His feet, and gave Him to be the head over all things to the church" (Eph. 1 : 22). Let us always bear in mind that He is our loving, sympathizing Saviour; and "in that He Himself hath suffered being

tempted, He is able to succor them that are tempted" (Heb. 2 : 18). We speak of His example as to be followed; we acknowledge Him as the prophet, and also, as our High Priest, who has gone within the veil for us: let us also acknowledge Him as our King, always present with us; "for He hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13 : 5). In your hearts acknowledge, "Jesus Christ the same yesterday, and to-day, and forever" (Heb. 13 : 8). "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2 : 6). As in the beginning of our Christian course, we came to the Father through Him, even so, through all our course, we are to remember His words, "I am the way, and the truth, and the life: no man cometh unto the Father but by me" (John 14 : 6); that as our sins were forgiven by Him, when we first believed in Him, so we are to continue to regard Him as "exalted a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins" (Acts 5 : 31); if we labor and are heavy laden, we are, as at the beginning, to go to Jesus; for He says, "I will give you rest" (Matt. 11 : 28); if our faith needs to

be strengthened, we are to say to Him, "Lord, increase our faith" (Luke 17 : 5); and through all our course, looking away from self and from every thing else, we are to keep "looking unto Jesus, the author and finisher of our faith" (Heb. 12 : 2). We are never to lose sight of Him as personally present, especially when we meet, or speak, in His name (John 14 : 23; Matt. 18 : 20; 28 : 20). We must always remember that it is in Him and through Him alone that we see the Father, and have access to the Father (John 14 : 6, 7). Feed upon Him and upon His words, day by day, as the living bread, the bread of life (John 6 : 35, 48, 63). Live by faith, as having a personal union with Him, who says, "Because I live, ye shall live also" (John 14 : 19; 6 : 56, 57; 11 : 25, 26; 17 : 21, 23; 1 John 1 : 3). Say unto Him, as David did, "Into Thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth" (Psm. 31 : 5); do this now. Then, when you are about to depart, you will see Him, as Stephen did, and "calling upon, and saying, Lord Jesus, receive my spirit" (Acts 7 : 59), you will fall asleep. Living thus, you will have peace and joy all your days, and have power with God and with men (Gen. 32 : 28; John 14 : 13).

MEETINGS.

Let all your meetings be attractive, whether in the family, the Sunday-school, the church, or your prayer-meeting. The religious gatherings of the Israelites were the occasions of great joy (1 Kings 1 : 40; 1 Chron. 29 : 9; 2 Chron. 30 : 26; Ezra 6 : 22; Deut. 12 : 7, 12; 16 : 14). So were the first gatherings of the early Christians; "Then were the disciples glad when they saw the Lord" (Luke 24 : 41, 52; John 16 : 22; 20 : 20; Acts 2 : 26). The Psalmist says, "My lips shall greatly rejoice when I sing unto Thee; and my soul which Thou hast redeemed" (Psm. 71 : 23). "Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them : let them also that love Thy name be joyful in Thee" (Psm. 5 : 11). "Serve the Lord with gladness : come before His presence with singing" (Psm. 100 : 2). In the Bible the word praise occurs oftener than prayer. They go together. "Rejoice evermore. Pray without ceasing. In everything give thanks" (1 Thess. 5 : 16). Too many prayer-meetings are cold, formal, gloomy, cheerless; more like solemn gatherings to attend a funeral, than, as they should be, a joyful family gathering of loving children, with a loving Father and

Saviour. They should be so attractive that even children would like to attend them. They should be looked forward to with pleasure. To these meetings all should come expecting to meet the Lord Jesus with gladness; with hearts prepared to join in the thanksgivings, praises, and prayers; and, if moved by the Spirit, to take an active part. As in the family, we like, at times, to hear the voices of the little ones, so at our meetings, the stumbling words of a babe in Christ, or the words of an uneducated brother, if spoken from the heart, will do good. "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." "If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one, that all may learn, and all may be comforted" (1 Cor. 14:26, 30, 31). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

As in social family gatherings, long speeches, long prayers, affected manner, or preaching like a minister, would be neither

expected nor tolerated; neither should they be, when God's children meet together to hold converse with Him and with one another.

When you have nothing to say, say nothing. "Be more ready to hear than to give the sacrifice of fools" (Eccl. 5 : 1). Do not make a righteousness, or get in the habit, of confessing the same sins week after week. Believe in the forgiveness of sins. Do not be tempted to preach to men in your prayers to God; or to use them to flatter the minister or any other person present. Be special in your prayers, rather than general. Do not think that you are called upon to bring in every thing in every prayer. Have some special object on your heart when you pray to Jesus.

Be prepared, be in earnest, be prompt, be ready, be short; short readings, short speeches, short prayers, short hymns, short service. Allow not a moment to drag.

Avoid formality; sit together; and let the meeting be social. It has been remarked, that sometimes the true prayer-meeting begins, when the brethren gather for social talk after the formal prayer-meeting is over.

Do not scold the absent. You cannot draw men by scolding, nor even by urging

them to attend cheerless meetings. Make the meeting attractive, and they will need no urging. John Wesley could draw thousands of people at five o'clock in the morning. And lately, when people thought half-past ten too early to go to church, Mr. Moody drew the most wealthy and fashionable, as well as the poor, to his services, when they had to be there at seven o'clock in the morning to get in.

Have little regard to the presence of any individuals, or to having large numbers present. The great object is to secure the presence of the Lord Jesus, by meeting in His name, and relying upon His promise to be with you. See Him and be glad. Afterward, when you meet the absent, and can say to them, "We have seen the Lord," though, like Thomas, they may have doubts, they will be sure to attend the next meeting as he did (John 20 : 25).

THE MESSAGE.

Being thus called of God, having the Holy Ghost abiding in you, having a living union with the Lord Jesus, and having His presence manifestly with you, consider the message you are called to deliver. You cannot

be too particular in regard to it. The Lord says, "Ye shall not add unto the Word that I command you, neither shall ye diminish ought from it" (Deut. 4 : 2; Mark 7 : 1–13; Rev. 22 : 18, 19). One of the temptations of the present day is to try to draw men to hear a message from God by worldly methods. Depending upon an attractive edifice, or on music, or advertised sensational subjects, or a popular man, or on ceremonial rites; thus degrading God and His message. The message of God needs no such helps; the more you honor it and the more simply it is proclaimed, the more men will feel its power. When Ezekiel was sent to deliver the Lord's message, the Lord's commission to him was, "I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me unto this very day. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And thou, son of man, be not afraid of them. Thou shalt speak my words unto them, whether they will hear or whether they will forbear" (Ezek. 2 : 3–7). "But the house of Israel will not hearken unto thee; for they will not hearken unto me" (Ezek. 3 : 7). Ezekiel did not confer with the world, the flesh, or the

devil, as is too much the case now, to make the message palatable or to induce them to hear it. He delivered the message of God as he received it. Paul did the same, saying, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1 : 10). "As we were allowed of God, to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. 2 : 4). The alternative of delivering God's message exactly as He gives it, is a very solemn one. "Therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn him from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33 : 7; Acts 20 : 26, 27).

The message you are to deliver is the same as it has been from the beginning. It has always been, "Repent and believe." "Behold I bring you glad tidings of great joy." Immediately after the Fall, God called after Adam,

who was attempting to hide himself (Gen. 3 : 10), and revealed to him the way of salvation through a coming Saviour (Gen. 3 : 15). By faith in the Lamb of God, Abel offered his sacrifice and was accepted (Heb. 11 : 4). Noah warned men of the coming flood while the ark was preparing (1 Pet. 3 : 20). Abraham was called to leave his idolatrous country (Heb. 11 : 8; Acts 7 : 2, 4; Josh. 24 : 2). Lot was warned to leave Sodom and escape for his life (Gen. 19 : 17). The Israelites were delivered from Egypt to serve God, and be a people separate from the world (Levit. 20 : 26; Ex. 20 : 2; 1 Cor. 6 : 20). The message of all the messengers and of all the prophets was, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33 : 11; 18 : 32; Isai. 55 : 6, 7; Jer. 3 : 22; Dan. 9 : 13). John the Baptist preached, "saying, Repent ye; for the kingdom of heaven is at hand." He spoke of "the wrath to come," and the "unquenchable fire" (Matt. 3 : 2, 7, 12). He directed his followers to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world" (John 1 : 29). Jesus delivered the same mes-

sage, and spoke frequently of the coming judgment; of everlasting punishment (Matt. 25 : 46); of the danger of being cast into hell (Matt. 5 : 22, 29, 30; 10 : 28), describing it as a place of torment, from which there is no escape (Luke 16 : 23, 26), as "outer darkness; there shall be weeping and gnashing of teeth" (Matt. 8 : 12; 22 : 13; 24 : 51; 25 : 30). "Where the worm dieth not and the fire is not quenched" (Mark 9 : 43, 44, 45, 46, 48). Knowing the fearful horrors of hell, He gave Himself, that "whosoever believeth in Him should not perish, but have eternal life" (John 3 : 15). It is to be feared that warning men to escape from the wrath to come is too much neglected. A person lately remarked that he had regularly attended evangelical churches and had not heard there was such a place as hell during the last twelve years. The preaching of the apostles was, repent and believe in the Lord Jesus Christ; and Paul says, "As though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5 : 20). No man feels his need of a Saviour until he feels that he is lost. Let us try, then, to bring men to realize their

lost condition and their danger, and then lead them to Christ; those who pride themselves on their morality (Matt. 19 : 20; Luke 18 : 11); as well as those who glory in their shame. Let us bear in mind that "all have sinned," that "there is no difference" (Rom. 3 : 22, 23), that every one is "condemned already," and "the wrath of God abideth on him" (John 3 : 18, 36). Let us remember that "we were dead in trespasses and sins," and "were by nature children of wrath, even as others," that "by grace we are saved through faith" (Eph. 2 : 1, 2, 8), and then, as saved sinners, let us seek to save others by carrying the same message that was delivered by the prophets, John the Baptist, Christ, and His apostles. Let us beseech men to escape the wrath to come, to repent, to turn to a loving God, to believe in the Lord Jesus Christ, and to receive, through faith, forgiveness of sins, and a free, full, complete present and eternal salvation; to receive the Holy Ghost, become children of God and joint heirs with Christ, have fellowship with the Father and the Son, and have joy and peace now and forever.

Ever since the ten spies, sent with Caleb and Joshua, brought their evil report to the Israelites concerning the promised land, the

great majority of those professing to be teachers sent from God have brought false reports about the way of salvation. The ten spies spake of the promised land as having every thing desirable, but said, the cities are walled, and there are giants in the way (Numb. 13 : 27, 33). They preached doubts and fears, and the people believed them rather than God, and perished through unbelief (Numb. 14 : 30, 32 ; Heb. 3 : 19). Many Christians now wander for years through a wilderness of trouble, because of their unbelief; who, if they believed God's word as it is plainly written, might at once enter into the rest and peace which come even in this world through faith (Rom. 5 : 1 ; Matt. 11 : 29 ; Isai. 26 : 3). "For we which have believed do enter into rest" (Heb. 4 : 1, 3). The teachings of the ten spies and of the scribes and pharisees have been continued ever since, and are the teachings of the largest portion of the so-called Christian Church throughout the world at the present day. They neither go in themselves nor suffer them that are entering to go in (Matt. 23 : 13). See, then, that you bring the message of Caleb and Joshua: "Let us go up at once and possess it, for we are well able to overcome it;" "the Lord is with us; fear

them not" (Numb. 13 : 30; 14 : 9). Do not carry a doubting message. Allow no "perhaps" to come into your teachings when you invite sinners to Christ. Great wrong is done to the Lord Jesus, and injurious teaching is given to the sinner, in the use of such hymns as,

"Come, humble sinner, in whose breast;"
"And make this last resolve—I'll go to Jesus;"
"*Perhaps* He will admit my plea;
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.
I can but perish if I go," etc.

Away with such teachings! Queen Esther had good reason to use such language when about to go into the presence of the heathen King Ahasuerus (Esth. 4 : 11, 16). There is no reason why sinners should be encouraged to use any such language in regard to the Lord Jesus; but you are to invite them, in the name of the Lord Jesus, to go to Him freely, with the certainty of being received. Use His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11 : 28). "Him that cometh to me I will in no wise cast out" (John 6 : 37). "Whosoever will, let him take the water of life freely" (Rev. 22 : 17). As His

ambassador, therefore, instead of teaching a perhaps reception, you are, in Christ's stead, to beseech all, both saints and sinners, to be reconciled to God (2 Cor. 5 : 20). However low, however vile, however degraded they may be, they will be welcomed. He came to save the lost.

"Not the righteous—*sinners* Jesus came to call."

"All the fitness He requireth is to feel your need of Him."

Tell them He is not only willing, but able to save to the uttermost, evermore, all who come unto God by Him (Heb. 7 : 25). Offer in His name, to those who repent of their sins and turn to God with faith in the Lord Jesus Christ, a free, full, complete, and immediate forgiveness of sins (Acts 2 : 38), and everlasting life (John 3 : 36; 1 John 5 : 13); a present and an eternal salvation (John 5 : 24). There is no occasion for any, after they know the way to be saved, and have, with repentance for their sins, believed in the Lord Jesus Christ, to take days and months to find that peace and joy which come at once when there is full faith in the Lord Jesus (Rom. 5 : 1). The Ethiopian eunuch believed, was at once baptized, and went on his way rejoicing

(Acts 8 : 37, 39); the jailer at Philippi, who was ready to commit suicide, supposing that the prisoners had fled, asked Paul and Silas, "Sirs, what must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ." The same hour of the night he was baptized, he and all his, straightway, and rejoiced, believing in God with all his house (Acts 16 : 30, 34). The gospel is good tidings of great joy (Luke 2 : 10). The fruit of the Spirit is love, joy, and peace (Gal. 5 : 22). The message to believers is, "Rejoice in the Lord alway; and again I say, Rejoice" (Phil. 4 : 4).

Be careful in holding up an error, or an infidel suggestion, for the purpose of combating it. You may thereby plant an error, which may take root, while your words may be lost sight of and forgotten. Hold up Christ instead.

Do not openly attack the religion of others. Striking the darkness does not dissipate it; the only way to do that is to pour in light. The only way to overcome error is to hold up the truth. Attacks provoke opposition.

The scribes and pharisees of the present day, who, calling themselves "The Church," are putting their unjustifiable assumptions,

their traditions, the teachings of their Church, or rather sect, their rites, ceremonies, and outward performances in the place of the word of God, Christ speaks to in the sorrowful words, "Woe unto you" (Matt. 23 : 13, 23; Luke 11 : 42). Their blind followers can be reached only by presenting the word of God and the Lord Jesus Christ. Let them learn through that word, that even sincere religious observances when contrary to the word of God, are of no avail. "In vain do they worship me, teaching for doctrines the commandments of men," "making the word of God of none effect through your tradition" (Mark 7 : 7, 13) Hold up Christ as the way, and the truth, and the life; and without referring to the false teachings, your hearers will be convinced of their errors and will follow Him.

Paul tells Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" "avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6 : 20; 2 Tim. 2 : 15, 16). The most plausible opposers of the truth at the present time are a few men among the class called scientists; men whose assertions, on account of their learn-

ing in certain branches of science, attract attention. The man who is honestly and laboriously seeking for knowledge, but is working in a wrong direction, is an object of pity; and much more so when, finding himself shut in by red sandstone, or lost in the mists of the nebulæ, he begins to guess and calls his guesses science. They speak of evolution from the cells of a molecule, as from an egg; as if the egg produces the hen without a hen to produce the egg. They see a law controlling matter, but ignore the fact, that where there is a law, there must be a lawmaker. Poor orphans! without a father, they try in vain to resign themselves to a dark future, horrible, because uncertain and without hope. The utterances of some of them in regard to the present and the future sound like the despairing wail of the lost. The mistake of some of the most prominent scientists at the present time is, that they are giving their whole attention to the very lowest field of science—that is, matter. They should consider that there is a higher universe than that of matter. There is a universe of mind, which has its laws and its powers of evolution and reproduction, and which controls nature or matter, and can control and make use of gravi-

tation, magnetism, electricity, and all the other powers of matter. And then, again, there is another universe higher than those of matter and mind, and that is, the universe of morals, which has its laws and its powers of reproduction; hatred begetting hatred, and love begetting love. This is the highest study; for it is this that controls the mind that controls the matter. In this we can study man, and, with the help of His word, learn about God, the creator of the heavens and the earth. The material part of man, his body, is not the man. He may lose many of the members of his body and yet be more of a man than he was before. No man is a true man unless he controls his body. The intellect or understanding is not the man. A man is bound to control and educate his understanding. That which is really the man is above the body and the intellect, and controls them both. The will or the heart is the real man. That wonderful expression in the parable of the Prodigal Son, "When he came to himself" (Luke 15 : 17), exemplifies this. It is not the mind or intellect that keeps men from acknowledging the Lord Jesus Christ, but the will; as He says, "Ye *will* not come to me that ye might have life" (John 5 : 40; 3 : 19). "Whosoever *will*,

let him take the water of life freely" (Rev. 22 : 17). Therefore God sends His message to the heart of man rather than to His mind, although His word commends itself to the most exalted intellect. He says, "Apply thine heart to understanding" (Prov. 2 : 2); "My son, give me thine heart" (Prov. 23 : 26); "The fool hath said in his heart, There is no God" (Psm. 14 : 1); and Christ says, "Out of the heart of men proceed evil thoughts, adulteries, murders," etc., etc. (Mark 7 : 21); and again, "Let not your heart be troubled, neither let it be afraid" (John 14 : 1, 27). Therefore we are required not only to confess with the mouth the Lord Jesus, but to believe in our hearts (Rom. 10 : 9, 10). A wicked heart has shown many a man with brains to be a fool. That infidels have always been pitiable objects, even among the heathen, we may judge from Homer making Hector say,

"The weakest atheist wretch all heaven defies,
But shrinks and shudders when the thunder flies."

Zophar asks, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11 : 7). They who cannot

do this, and therefore deny the existence of God, reject prayer, and are trying to persuade themselves and others that they are descended from brutes, or are the products of evolution, may well lay to heart the words of the Psalmist, addressed to such, three thousand years ago: "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?" (Psm. 94:8). There is no argument that has the power of the simple word of God. It reaches the conscience and the heart as nothing else will. The first words of the Bible, "In the beginning God created the heaven and the earth," carry conviction with them. Every man at times feels his helplessness, and his dependence on some superior being. Every man is conscious that he needs something he has not got. And when the law of God comes, saying, Thou shalt love the Lord thy God with all thy heart and with all thy mind, and thy neighbor as thyself, every man is condemned by his own conscience, and knows that he is a sinner. He needs no argument

to convince him that there is a God. He feels in his heart that there is a coming judgment. What he needs is to know how he may escape the wrath to come, and how he may be saved. This want can only be met by the offer of salvation through faith in the Lord Jesus Christ.

You are therefore to present the same message to all; to the most learned and the most ignorant, the old and the young, the rich and the poor, the king and the beggar, the moralist and the vicious. "For there is no difference; for all have sinned and come short of the glory of God" (Rom. 3 : 22). And to all, with Paul, let your "speech and preaching be not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2 : 4); being determined not to know any thing among your hearers save Jesus Christ and Him crucified" (1 Cor. 2 : 2). In Christ, we see the justice, the mercy, and the love of God; through Him we have the knowledge of the law and the nature of sin; of our own depravity and our need of an atonement, repentance, and regeneration; of the resurrection and a future retribution; and of the way of salvation by faith.

Let all your studies of the Scriptures lead

you to Christ, and to grow in the knowledge of him (Phil. 3 : 8; 2 Pet. 3 : 18). Let all your teachings from the Scriptures lead your hearers to Christ. Jesus, speaking of the Old Testament Scriptures, says, "They are they which testify of me" (John 5 : 39); and He used them to that end Himself, when, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself"(Luke 24 : 27). "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding that they might understand the Scriptures" (Luke 24 : 44, 45). Paul says, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3 : 24). In the addresses of Peter (Acts 2 : 16–36), of Stephen, (Acts 7 : 2–52), and of Paul (Acts 13 : 16–38), Bible history is used simply to lead to Christ and Him crucified.

Always go to the Scriptures with a teachable spirit, with the spirit of a little child; for there is a danger that you may go to them to confirm some of your own notions

or hobbies; or you may go to them mechanically, as a carpenter goes to a chest of tools, selects one to suit his purpose and then casts it aside; we may so handle scripture that we may not derive any spiritual benefit while doing so.

In referring to the Scriptures, or in reading them to others, remember that they are the word of God, and treat them as such. Remember that Christ and Him crucified, Christ and the resurrection, is the great message to the saint as well as to the sinner; to edify the one as well as to save the other. Paul, in his first epistle to the saints, in the church in Corinth, uses the name of the Lord Jesus Christ in the first chapter seventeen times. The Lord Jesus, speaking about the manna given in the wilderness, which was to be daily gathered, and daily eaten, said, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. I am that bread of life. I am the living bread which came down from heaven: if any man eat of this bread he shall live forever. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. He that eateth me, even he shall live by me. He that eateth of this

bread shall live forever. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life" (John 6 : 32–63). Gather therefore the words of Jesus for yourself and others, and feed on them and on Him by faith. Let not your preparation for others interfere with the daily gathering for yourself. You cannot be fit for work without daily food, gathered and eaten daily. If you only gather that bread at intervals, or gorge yourself from time to time, you will become a spiritual dyspeptic. If you depend on the bread eaten last week, you will starve. Like the manna, you are to gather this bread and eat it daily, all your life here, until you pass over Jordan into the promised land.

Parents should have the same end in view in teaching their children from the Bible. Their aim should always be to lead them to Christ and cause them to grow in Him by feeding upon Him. They would, with their children, derive much benefit by using catechisms founded on the Bible, every answer presenting Bible truth, such as the Heidelberg Catechism and the Westminster Catechism; they would grow in knowledge, and plant seed in the child which will certainly

bear fruit. The sneers of some against all creeds and catechisms are extremely foolish and wicked. Every man that has any faith in the Bible, or any views concerning it, has a creed ; those views are his creed. His belief, whatever it is, is his creed. And the beliefs and the teachings of those who scoff at creeds and catechisms containing doctrinal truths, gathered by the most experienced Christians, are dangerous, and should be avoided.

The true test of every catechism or creed, and of every teacher, is, What think ye of Christ ? Is the teaching in accordance with the word of God ? You are to be guided in your studies not by what this or that church teaches, but by what the Bible teaches. "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them" (Isai. 8 : 20; Mark 7 : 7, 9). There have been errors in the churches from the beginning; even in those founded by the apostles. Errors in practice and errors in doctrine. The epistles to the church in Corinth, the church in Galatia, and the church in Colosse, and to the seven churches in Asia, all speak of errors in those churches. At the present time the teachings of those sects, claiming

that they are *the* church, will be found to be the least in accordance with the word of God. Neither are you to place any dependence upon the teachings of those called the early fathers, excepting only so far as they accord with the Scriptures. Our Saviour told His disciples, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16). The advantage which the disciples in their day had over the prophets and righteous men before them, we have over all who have lived before us; over the fathers, the disciples, and the prophets. We have all the truth and all their knowledge of the truth, and can avoid all their errors and mistakes; for many of them had erroneous views; so that in comparison with the knowledge of many at the present day, they may be considered as children, instead of fathers. Do not depend upon commentaries; but only use them so far as they may add to any light you have already received, after searching the Scriptures yourself.

In preparing yourself to present any subject or message from the word of God, set your heart to work as well as your mind, and you will find every thing you meet tributary to it. Let your study and your teaching be a continued prayer; looking to the Holy Spirit to guide you, in regard to the message, to enable you to understand it; to fill your own heart with it, and then to assist you in delivering it. Make the word of God your chief study. Let every thought and every word of yours be in accordance with it. Do not aim at novelty; nor, like the Athenians, be seeking "either to tell or to hear some new thing" (Acts 17 : 21). The best things in the world are old. Many of the popular sayings of the present day are old ones brought out in a new form. The reproduction of old ideas caused a French wit to exclaim against the ancients as plagiarists, "Confound the fellows! they stole all our thoughts before we were born." Never count that you have attained, or are already perfect (Phil. 3 : 12). Make every thing subservient to the end you have in view. Gather the best material you can, old and new; distil it through your own mind, absorb it into your own heart, and use it for the extension of Christ's kingdom.

In your own regular reading of the Scriptures, which you should keep up, independent of your studies on particular subjects, read the Scriptures in course; and when you get through the Bible, begin again at the beginning. As you go from book to book, bear in mind when each book was written, for what object in regard to the people of God at the time it was written, and what influence it is to have on the church now; what connection it has with the other books of the Bible, especially with the New Testament; and, above all, what it teaches concerning Christ. You will gather new light every time you thus begin. In the accounts of the childhood of the world and of our race, we learn not only that God is our Creator, but we feel His fatherhood; in His talking to our fathers as little children, we feel that He is talking with us. In all the history of the Bible, we learn the ways of His providence in the punishing of sinners, and in saving His church. In reading the accounts of the faith and the falls of the ancient saints, we have our faith strengthened, and we are instructed to take heed lest we fall" (1 Cor. 10:11). In the law, the high-priest, the sacrifices; in Moses, in the prophets, and in the psalms, we see and

learn to know more of Christ (Luke 24 : 27, 44). We cannot understand the New Testament without the Old; nor the Old Testament without the New. The best interpreters of the Scriptures are the Scriptures themselves. Therefore study them with the help of the marginal references and a concordance, rather than with any commentary.

THE GOSPEL OF CHRIST, THE POWER OF GOD UNTO SALVATION.

The preaching and teaching of Christ and Him crucified is not only "the power of God and the wisdom of God" in the salvation of men (1 Cor. 1 : 18, 23, 24; Rom. 1 : 16), but it is the only sure remedy for every evil in the world. Christ says, "Without me ye can do nothing" (John 15 : 5). It is a mistake to endeavor to reform men before leading them to Christ. All their resolutions to reform, relying upon their own strength or on making pledges, or by joining certain societies, are worthless. Like the reform platforms and resolutions of politicians, they will not be regarded longer than it is their interest or inclination to keep them. "Thus saith the Lord; Cursed be the man that trusteth in man" (Jer. 17 : 5). The only sure way to reform a

drunkard, or any other sinner, is to lead him to Christ. All experience confirms this.

Mr. Sawyer, who is now so successfully engaged in promoting the cause of temperance in connection with the gospel labors of Mr. Moody, in one of his addresses, after relating his own experience, a peculiarly bitter one, said, "Now, I want to say a word about men saying they can save themselves, that they can drink or let it alone. I have seen this tried so often and fail that I have but little faith in men trying to save themselves. I don't believe a man can save himself. I knew a young lawyer in New York who kept the pledge for nine years inviolate, and he used to talk about his own will. But last Christmas Day the enemy overpowered him and he took his first drink in nine years, and before New Year's Day he died in delirium tremens. I have little faith in will and resolutions, but I have great faith in our God, and I have seen so many miracles performed by the Lord Jesus during my temperance work that I believe He can save men even unto the uttermost." "I want to say to you drinking men that you can't save yourselves, and it is no use trying. You have got to lay down your burden at Jesus' feet and get mercy."

Wherever the gospel has been preached in its purity, the result has always been the reformation of men and of neighborhoods. The preaching of Christ and Him crucified accomplishes this, even without any reference to particular sins. The believer in Christ is delivered from the power of sin, as well as from its penalty. The moral effect of the preaching of Christ is the same in all places and among all classes: the educated and the ignorant, the civilized and the savage. It is a great mistake to think that men must be civilized, or educated, or raised from any depth, before they are fit to have the gospel preached to them. The more degraded and the more hopeless their condition, the more they need the gospel, and the more readily they receive it.

The early Christians revolutionized the Roman Empire by preaching, not politics, nor reforms, nor science, nor humanitarianism, but simply by preaching Christ and Him crucified. A change of government does not elevate the masses, nor does a republic make them free.

"Peoples may not rise though kings may fall."
"Men unfit for freedom can't be free."

There is no freedom where the gospel does not prevail.

Education does not truly elevate the masses; but unless controlled by the gospel, it only gives them more power for evil. The millions of poor deluded and degraded papists would be far more dangerous were they all educated Jesuits.

Civilization does not elevate without the gospel. It may serve only to introduce extravagance, fraud, and refined licentiousness.

The preaching of the gospel of Christ is always followed by reforms, social and political; it introduces purity, freedom, education, and true civilization, and the masses become elevated. Its whole progress from the beginning shows this. The present condition of all the nations in the world shows this. All nations, whether empires or republics, may be graded in accordance with the degree in which the power and spirit of the gospel are felt among the people. Where its power is not felt, the people are controlled by standing armies; and because of casting off their allegiance to Christ, they are the slaves of despots, military rulers, or of priests; and they will remain so, with a constant change of rulers, until the gospel makes them free. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3 : 17). The simple preaching of the gospel is God's or-

dained means for fitting men to live both in this world and the next. Paul reminds the Christians at Corinth that some of them had been "idolaters, adulterers, thieves, drunkards, etc., and that they were sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6 : 9, 11). He reminds the Ephesians, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2 : 3). He writes to the Colossians that they once lived in the like sins (Col. 3 : 5). Peter reminds the Christians gathered from the heathen in other countries, that once "We walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (1 Pet. 4 : 3). That such practices are not confined to the heathen, Paul shows. When speaking of the natural heart of man everywhere, he speaks of it "As filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, deceit, haters of God," etc., etc. (Rom. 1 : 18–32). He adds, "They are

all gone out of the way; there is none that doeth good, no, not one (Rom. 3 : 12, 19, 22, 23). To remedy all this, Paul says, "I determined not to know any thing among you save Jesus Christ and Him crucified" (1 Cor. 2 : 2). "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1 : 16). The natural heart of man is the same now that it was in the days of Paul; and, thanks be unto God! the gospel of Christ has the same power to save and reform men now as it had then. There never has been and there never will be any other way. Over a century ago the lamented Brainerd spent his short life as a missionary among the Indians. They were stupid, sensual savages, given to strong drink and greatly prejudiced against the whites. In his diary he says he made Christ crucified the centre and mark of all his discourses. He led them to know their deplorable state by nature as fallen creatures; their inability to extricate and deliver themselves from it; the utter insufficiency of any external reformation and amendments of life, or of any religious performances of which they were capable, while in this state, to bring them into the favor of God; thence he showed them their absolute

need of Christ to redeem and save them from the misery of their fallen state, and opened His all-sufficiency and willingness to save the chief of sinners; the freeness and riches of divine grace, proposed "without money and without price" to all who will accept the offer; and urged them, without delay, to betake themselves to Him. The result was that, although he had to preach through a listless interpreter, and his instructions were opposed by wicked white men, the Spirit was poured out from on high, and in eleven months seventy-seven of these savages became devout and intelligent Christians, and many others were brought under Christian influence. He adds: "It is worthy of remark that numbers of these people are brought to a strict compliance with the rules of *morality* and *sobriety*, and to a conscientious performance of the *external duties* of Christianity by the *internal* power and influence of divine truths—the peculiar doctrines of grace—upon their minds, without their having these *moral duties* frequently repeated and inculcated upon them, and the contrary vices particularly exposed and spoken against. When these truths were felt at heart, there was now no vice unreformed, no external duty neglected."

The like results, following the preaching of the gospel, have been seen in our day in the reformation and elevation of the savages of the Fiji, the Sandwich, and many other islands of the Pacific, the natives of which were noted for their licentiousness, their cruelty, and their cannibalism.

And in our own land, how often we have seen the power of the preaching of Christ and Him crucified, in not only reforming all classes of individuals, even the most degraded, but also in the closing for a time of all the theatres, bar-rooms, and gambling-saloons in the place, although no reference may have been made to them.

Paul says, "Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God" (1 Cor. 1 : 17). The preaching of Christ for eighteen hundred years has shown itself to be the power of God. Wherever it is preached, great signs follow: the ears of those who are deaf to all other influences are opened; the eyes of the blind, who are going on to destruction, are made to see their dan-

ger and the way to escape; the lepers, with the worst of all diseases, sin, and the prospect of certain death before them, are cleansed; and the dead, without God and without hope in the world, are raised to the enjoyment of life. Restoring the helpless, the hopeless, the despairing, and the outcast; the harlot, the drunkard, and the vile, to purity, joy, and peace, are greater works than the miracles performed in healing the body. The preaching of the gospel alone does this; the Lord confirming the word with signs following (Mark 16 : 20).

In delivering our message we are encouraged by knowing that He who sends it will not allow it to return unto Him void; that salvation is of the Lord; that where He sends His messenger, He prepares hearts to receive the message. Philip was sent to the Ethiopian eunuch who was studying the Scriptures (Acts 8 : 29). Peter was sent to preach Christ to the centurion, who was directed of God to send for Peter. Ananias was sent to Paul, who was led of God to expect him (Acts 9 : 10, 12). Let us therefore look to God not only to tell us where to go and to go with us, but also to prepare the hearts beforehand to receive the message we bring.

Looking at the millions in the world who are yet without teachers, we should be mindful of the words of the Lord Jesus, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10 : 2).

The message, the messenger, and the harvest are all His. Salvation, from the beginning to the end, is of God. Let us therefore give Him all the glory, "saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7 : 10). "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 25).

Thus sent of God, delivering a message from God, in the presence of God, having the Lord Jesus Christ, the I AM, with you, and the Holy Ghost speaking in you and through you, and in love beseeching all to be reconciled to God: you can depend upon having the Lord working with you and confirming the word with signs following (Mark 16 : 20; Acts 2 : 4, 7); and rejoicing in the Lord always, you may look forward to be glorified with Him forever (Rom. 8 : 17; 2 Cor. 4 : 17; Dan. 12 : 3; 2 Tim. 4 : 8).

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